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THE *Lutheran* WITNESS

May 29, 1951

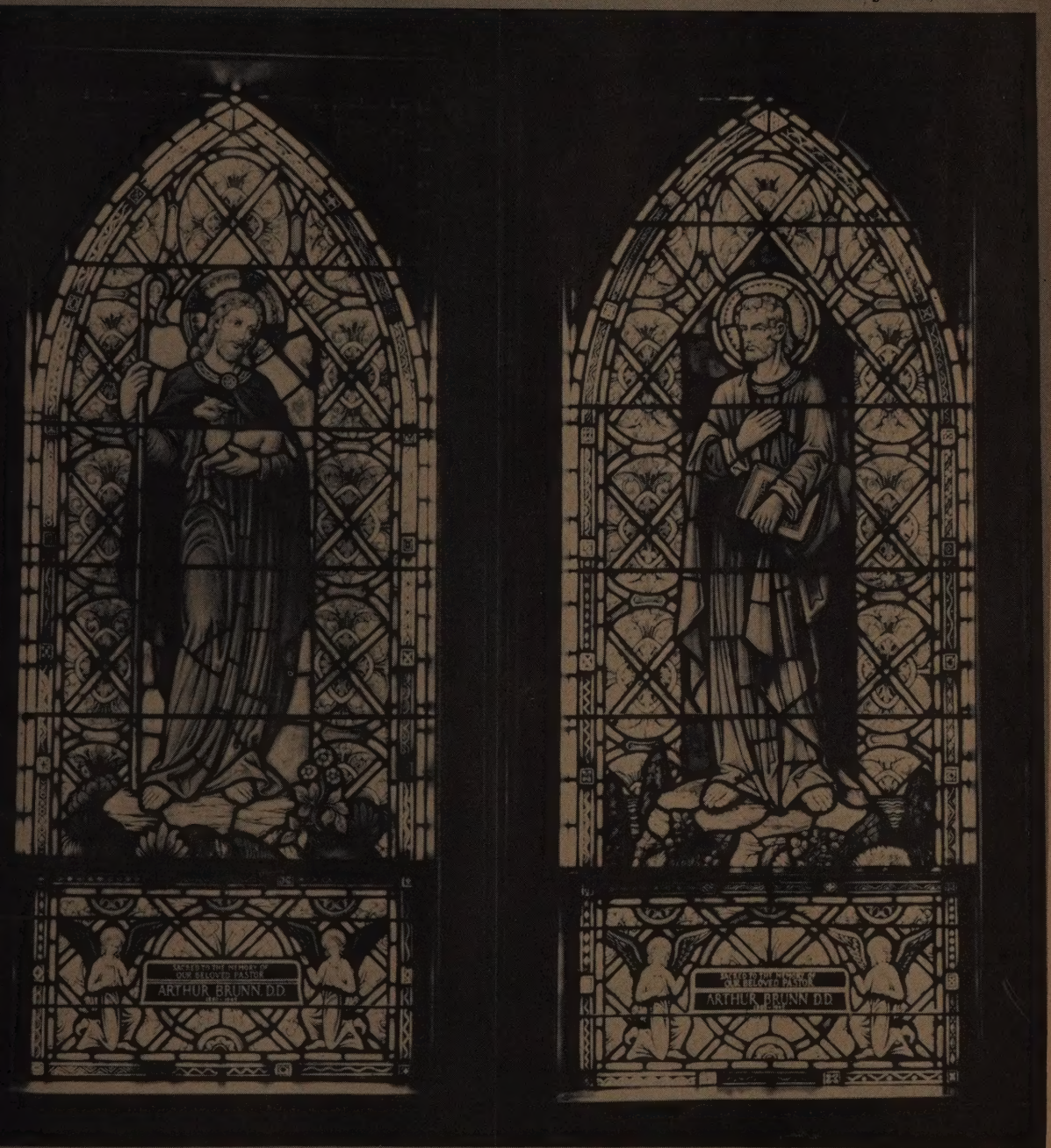
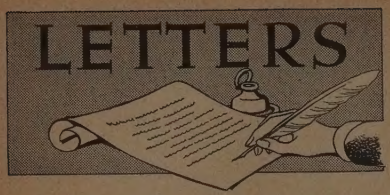


PHOTO BY A. ROENSCH

"The righteous shall be in everlasting remembrance." Psalm 112:6



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

ADMIT SHORTCOMINGS AND CEMENT UNITY

DEAR EDITORS:

Although I am a member of the American Lutheran Church, yet I am an interested reader of the WITNESS. Besides this I read many other Lutheran periodicals. I have with great interest followed all phases and discussions now going on among Lutheran bodies of our land to establish Lutheran unity: namely, to practice pulpit and altar fellowship with one another. Especially am I glad to note the progress that has been made by the honorable Synod of Missouri and our American Lutheran Church on this wished-for unity. We are pleased that both bodies at their last conventions adopted the *Common Confession* as worked out by both groups in committee.

Still greater progress could be made if our Lutheran bodies would only get to understand one another more, to "speak the truth in love." Our Lutheran Church and its various bodies have not practiced this sincere love for each other in the past, and that is why Lutheran unity at times becomes stalemated. The sooner we all admit that we all have sinned . . . the sooner will we have Lutheran unity. . . .

. . . We are surrounded with sin and human frailties, and these hinder us in becoming perfect in our Christian life, conduct, teachings, and doctrine. . . . Let's admit our faults and shortcomings to one another. Only on this basis can real lasting Lutheran unity be established. . . . May God hasten the day. . . .

North Tonawanda, N. Y. A. EBERBACH

ADVANTAGES OF LUTHERAN UNITY

DEAR EDITORS:

For a number of years I have been closely associated with church work, having been president of several congregations, served on various boards and committees, and for this reason feel that I am qualified to make the following comments.

Time and again I find myself taking issue with our Synod's position with relation to other Lutheran and Protestant bodies. In some instances it appears to me that we are contradicting our positions, and, for example, I cite the following case. Recently I received from the Department of Public Relations, Missouri Synod, an article outlining an agreement between the National Lutheran Council and the Missouri Synod whereby pastors of several synods may administer Communion to Lutheran men and women in the Armed Services regardless of synodical affiliations. A similar agreement was reached during World War II. Now, the question which arises in mine and no doubt in the minds of many others is just this: Is a soul more precious in the sight of God during times of war than in times of peace? Does He permit us Lutherans to become immune to doctrinal positions during such times?

The more I study the inner workings of our Synod, the more confused I become regarding our doctrinal stand. I have "searched the Scriptures," and I find as many passages favoring close co-operation as I do against. The recent agreement between the American Lutheran Church and our Synod proves that it can be done provided each group is willing to lay aside some of the small things that keep us apart. I sometimes wonder if we are really interested in spreading the Gospel of Jesus Christ, when, at the present time, there are more Lutheran bodies than we have fingers on our hands. Could it be that we think more of our internal affairs than the real reason for our existence!

Think what a closely knitted Lutheran organization could do. In the recent meeting of the National Council of Churches of Christ our Synod was conspicuous by its absence. Some will say, "Rightly so." I say, "Wrongly so." If Christianity is to stand in these times of world crisis, it is time we try, with God's help, to take a firm stand against Communism. If we feel that our position is sound, we should participate in this council and make our stand for what we believe to be true.

There are many who say that Lutheran churches of other synods have strayed away from the truth. How many have sought to find this out? I have in my study of this matter attended many Augustana, Norwegian, Danish, Evangelical, American, United, and other Lutheran churches, and I have yet to find any pastor preach a sermon to which I could take exception. In fact, the order of services differs very little from that of our own.

The economies alone that would result in mission work, Christian education, church extension and expansion, etc., through close co-operation are evidenced by the fact that a number of Lutheran hospitals are being administered successfully by individual members belonging to Lutheran churches affiliated with the National Lutheran Council.

I am prompted to write this letter because I have been asked to do so by a number of Lutheran men and women who believe that we are not giving this matter the full attention that it should have.

Arcadia, Calif. H. T. MICHLER

EDITORS' NOTE. — *The Editors sympathize with the writer's problem. He is completely correct that the Bible favors "close co-operation." Nevertheless, the other Scripture passages which warn against false teaching need also to be remembered. Our Church has sought to face and remove areas of doctrinal difference with at least one other synod — the American Lutheran Church. That process must continue with others. Indeed, we must co-operate wherever possible — and continue to strive for that unity of doctrine which will make further co-operation truly possible. Our agreement with other Lutherans concerning Holy Communion for members of the Armed Forces involves every care and safeguard for doctrinal positions.*

WHY OMIT BIBLICAL VIEWPOINT?

DEAR EDITORS:

As I tuned on the radio this morning, I happened to hear a professor from the University of Wisconsin discussing a portion of Swift's *Gulliver's Travels.* The professor states as fact the concept that man is by nature pure and virtuous.

Our Bible teaches that man is by nature sinful and unclean. Now, here are two concepts in direct opposition to each other. Yet the one is permitted to be freely discussed in our institutions of public instruction while the other is banned. Why, I ask, is it not just as permissible to discuss the Bible concept of man's origin, nature, and spiritual relationship as it is permissible to discuss any other concept of man's origin and nature?

Sheldon, Wis. WALTER W. PHILIPP

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ON THE COVER

Two art-glass windows, representing the Good Shepherd and St. Peter, were installed in St. Peter's, Brooklyn, N. Y., by the congregation in fitting memory of the late Dr. Arthur Brunn, their pastor for forty-six years. He also served the church at large as a synodical Vice-President. St. Peter's set aside the last Sunday in April as an annual memorial Sunday for Dr. Brunn and is creating a Brunn Memorial Scholarship Fund for a theological student at Concordia College, Bronxville. The Rev. Robert J. Riedel is pastor of St. Peter's.

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The Unseen God Made Visible

e smile condescendingly when little Bobby asks: mmy, can I see God?" try to answer Bobby's tion by telling him that hall see God in heaven, e use some similar semi- ive answer. Probably for Bobby's that is best. Too often, however, do not progress very far beyond ther naive approach to that ques-

Jesus gives us a very clear ver. A great part of our joy in the rvance of the Trinity Festival ld stem from the assurance that nseen God has been made visible an.

Ve would probably have been er startled if the pastor had used Christmas Gospel as a sermon text he Trinity Festival. Yet it would been fitting. The same God to m we sang our praises on Trinity day was rendered visible in Beth- m's manger. Jesus, the Babe of lehem, says: "He that hath seen nath seen the Father."

ow, if man saw God in Beth- m's manger, he saw the Triune God e visible form of Jesus, the Savior, the hungry, cure the ailing, relieve suffering, raise the dead. He saw before Pilate and on Calvary's s. Above all, man saw the Triune before the open, empty grave of ph of Arimathea. In the living st the loving God became visible.

In Christ

n Jesus the unseen God was made le. The beloved disciple John us that Jesus became visible to away our sins. (1 John 3:5.) e Jesus is the Triune God made le, in the Triune God lies our nal redemption and salvation. e in Jesus the unseen Triune God made visible, it is not a bigoted, ow-minded dictum of selfish theo- ns which demands that our ers be directed only to the Triune

When the visible Jesus forgave healed the sick, fed the hungry, as the Triune God who acted. To unseen living God, visible in the g Christ, we can confidently ad- s our prayers. On Him we can l our hope for life here and here- . To Him alone be all honor glory.

Vhen Jim returned from World II, he was partly crippled. But loved him dearly, and they were ied. For months they worked long hard hours to build and furnish a little home. Despite the handicap of Jim's crippled condition, the home was finally finished. The couple hoped to move in over a May week end. On the Thursday before that week end the house caught fire. The raging flames soon devoured the little home, and the wreathing smudge seemed to symbolize the hopes and dreams of the couple going up in smoke. Helpless and disconsolate they watched. An elderly man stepped up and said: "Do not worry. Your home will be rebuilt." Quite understandably Jim and Mae were doubtful of the promise until they heard who it was that made it. Then their hearts lifted with joy. It was the president of the community bank, who was also president of the local businessmen's group. His promise was not merely the promise of an individual. Behind it stood the wealth of his bank and the manpower of the organization he represented. The maker of the promise was the visible assurance of a great and willing power to help Jim and Mae. When the visible Jesus of Nazareth makes promises, behind such promises are the whole power, might, and glory of the Triune God. When He promises that the heavenly home shall be restored to us, that in our present lives the results of sin shall be subject to his compassionate love, the whole wealth and power of the Triune God back up that promise. Happy Trinity Festival!

In Us

Two thousand years ago the disciple Philip made a request of Jesus that was very near to Bobby's "Can I see God?" Philip said: "Lord, show us the Father." Jesus answered him: "He that hath seen Me hath seen the Father." Then the Savior takes advantage of the opportunity to emphasize that God was not only made visible in Christ, but could also be seen in those who by word and deed showed their love for the Savior. Of those who truly love Him, Jesus says: "I am in My Father. Ye are in Me. I am in you." And then He adds: "He that hath My commandments, and keepeth them, he it is that loveth Me." God will become visible through us as we show our love for Jesus.

It is eminently fitting that during the coming months of the Trinity season the Epistles and Gospels for the church year will stress how we can show our love for Jesus. When we show our love for Him, we show it for the Triune God. Too often we listen with only half an ear to the reading of the Scriptures. Too often the attitude is: We have heard all that before! These Epistles and Gospels have been chosen with great care to lead us to a better understanding of the Christian life and of its applications to everyday occurrences and circumstances. As these appointed lessons are read in our churches, may we welcome them as examples and instructions for making God visible to a sin-sick, confused, fearing world.

No doubt you have been annoyed when the mirror fogged up while you were hurriedly getting yourself ready for the day's work. The mirror was still there, but it no longer served its purpose or did so very poorly. A Christian should clearly reflect by attitude and life that he is one with his God. When that reflection is smudged by sinful living, obscured by ignorance of what is truly the will of God, clouded by worldliness, befogged by self-love, God and His love will be very difficult to see.

Next time you read your Bible ask God to open your heart and understanding so that you will see Him and learn to let others see Him through you. Judge the next sermon you hear, not by its oratorical excellence nor by its emotional appeal, but whether it made Jesus' love and His commandments better known to you and whether it helped you to be a visible proof of God's existence and love. Check just one day of your life and see how often the reflection of God was clear and sharp or how often it was fogged and beclouded. If you have any love at all for your Savior, then such a checkup will inevitably lead you to the realization that you must make every effort to learn of that Savior and to show Him to others. In so doing, you will be making the unseen God visible.

By the REV. H. B. ROEPE

Trinity, Washington, D. C.

Whom Shall I Marry?

The proper choice of a mate is one of life's most vital tasks. Marriage is not a human arrangement which may be dissolved at will nor its bond lightly broken. The Church rightly impresses upon those who are about to enter matrimony that it is a holy estate, that they should be aware of the seriousness of the obligation they are about to assume, and that the vow and covenant once made may not be broken. For "What God hath joined together, let not man put asunder" (Matt. 19:6).

The Obligation of Courtship

Human frailty will always surround the choice of a mate with an element of risk and uncertainty. Human judgment is faulty; the prospective mate may not reveal his (her) true or entire character; or he (she) may later undergo a change, even before the marriage has taken place. These facts make it all the more urgent for Christian people to proceed with utmost prudence and patience and to make no promise until sufficient time has elapsed to give both parties the happy conviction that they may look forward to a successful marriage. Short courtships, though they may occasionally lead to a blissful union, entail considerable risk and should be avoided. Once engagement or marriage has taken place, Christian people will not withdraw their promise unless they have just cause according to Scripture. Therefore let there be no haste, no impetuous or blind procedure.

What to Look For in a Mate

Marriage counselors, who as a rule attach little or no importance to Christianity as a happiness factor in marriage, nevertheless make some sound recommendations on the proper choice of a mate. Romantic love, they warn, is not a safe foundation for marriage. Equally foolish is it for young people to surrender to each other on the basis of "love at first sight." This is a misnomer. There may be almost instantaneous attraction, but that is not love. True, abiding, and storm-weathering love is not only attachment or attraction, but a time-tested union of understanding and purpose.

Yet, even where genuine love is found there is as yet no guarantee that a given couple would be well mated. Such considerations as a reasonably close similarity of age, background, personality, outlook, intelligence, and the like should be taken into account, though exceptions are possible.

Questions such as the following are in order and should receive a positive answer: Is he agreeable? (Let the young men substitute "she" and consider each question seriously too.) Has he the ability and willingness to see and adjust himself to the viewpoint of others, or does he stubbornly insist on having his own way? How does he act under stress or strain? Can he control his emotions, accept disappointment, and overcome slights and reverses, even opposition? Are his interests similar to mine? Does he do things for others, or does he demand attention? What about his attitude toward money? Is he a man of thrift with a corresponding sense of Christian stewardship, or is there greed, lavish spending, and wastefulness? And what about his friends? Are they desirable characters? Does he get along with them? Does he show a high regard for his parents, or is there constant complaint about his home? Is he given to bad habits, such as profanity, excessive drinking, gambling? Is he a man of honesty, diligence, and integrity? What is his attitude toward parenthood, home and family life? And the like. Each member of the couple must feel satisfied that the other possesses these and other desirable qualities; otherwise the marriage will begin under a severe handicap.

And yet, desirable as all of these qualities are, they leave out of consideration the most vital element for a successful marriage, that force which creates, develops, and preserves all personality traits, namely, Christianity, sameness of faith, active interest in the doctrines and practices of the Christian religion. It is a serious block on the road to marital happiness when the husband or wife is unchristian. Even when spouses are Christian, but of different denominations, trouble is bound to come. Strife may result, especially after the advent of children, if both are active in separate churches, or they may succumb to indifference in order to keep peace and thus sin against God and conscience. The best guarantee of a successful marriage is that both serve the same God in the same way and help each other on the road to everlasting life.

By PROF. OTTO E. SOHN

St. Louis, Mo.

Where Can Perfect Marriage Prospects Be Found?

This question is easy to answer. Whosoever hopes to find a perfect spouse in this life is doomed to disappointment. Perfection of any kind will not be achieved until "I shall awake in Thy likeness" (Ps. 17:15). But this fact should not discourage young people nor move them to adopt a defeatist attitude and cast care to the winds. He or she who cannot find a prospective mate perfect in all qualities can find someone who likewise has high ideals which, coupled with sincere Christian faith and life, will make it possible to establish a happy Christian home. On the other hand, pain and heartache lie ahead when young people enter marriage hastily, knowing too little about the prospective mate, perhaps even yield to a "now-or-never" ultimatum; or when marriage is based on pity, spite, or pleasing one's family; or when, having discovered a serious and persistent character defect, one enters marriage in the hope of reforming the other or marriage to escape unpleasant home conditions, or just to be married.

Such unsound foundations result in either lifelong unhappiness or in unscriptural divorce. Sentimentality and false friends will probably try to justify divorce, but Matt. 19:6 still stands. God permits dissolution of marriage only for fornication (Matt. 19:9) and desertion (1 Cor. 7:15).

How to Arrive at a Decision

There is no easy road. Time, care, and patience are essential. There should be sufficient association for the couple to learn to know each other thoroughly. There should be honest consultation with parents and other advisers of good judgment. And there must be continued, earnest prayer for guidance. Thus the young people will in time come to the conclusion that they should discontinue the courtship — or arrive at the joyous conviction that they are meant for a lifelong devotion to each other in Christ.

Plans for Gathering Ten Million Dollar Expansion Fund Well under Way

By H. W. GOCKEL

St. Louis, Mo.

e of the major resolutions of the synodical convention in Milwaukee, , 1950, called for the gathering of xtra-budgetary fund of $10,000,000. fund, to be gathered during "an rtune period of time within the ent triennium," was designated to a pressing twofold need: 1) the rovement and expansion of our rch's facilities for the training astors and teachers, and 2) the cing of much-needed capital in- ments in our spreading mission s. (*Proceedings*, p. 766 f.)

he purpose of the present report tell the Church what has been about the above resolution since convention in 1950, what is being right now, and what will be done ng the months which lie imme- ly ahead.

What Has Been Done

tep number *one*, of course, was the entous resolution of the Milwau- Convention, in which every mem- of Synod had a part. The decision ke this tremendous forward step the decision of the entire Lutheran ch — Missouri Synod, with its congregations and 1,179,411 com- icant members. It was not the sion merely of a board or bureau.

tep number *two* was taken in ember, 1950, when the Fiscal Con- nce, meeting in St. Louis and at- ed by representatives of every rict on the North American conti- , decided that the actual gathering e Ten Million Dollar Fund should place "early in 1952."

tep number *three* was taken in mber, 1950, when Synod's Board irectors appointed a steering com- ee of five men from among its membership to exercise general rvision of the effort. Step number consisted in the selection, early anuary, 1951, of a working staff ur men (one full-time and three part-time) who have been entrusted with the actual implementation of the Milwaukee resolution.

Step number *five* was the meeting of the so-called "National Committee," held in St. Louis on January 30 and 31 of this year. In attendance at this meeting were the Presidents of our 32 North American Districts, the regular "stewardship men" of our various Districts, and at least one layman from each District, a total of approximately 100 men. It was at this meeting that the general over-all program proposed by the Steering Committee and the working staff was approved.

Most noteworthy of the approved plan is the arrangement calling for a door-to-door gathering of offerings in every congregation of Synod on Sunday, March 23, 1952. Complete planographed minutes of the meeting of the National Committee, including detailed statements of the actual needs confronting our Church today and the proposed program for meeting these needs, were sent to all members of the National Committee and to all of the 350 Circuit Visitors of Synod.

What Is Being Done

Step number *six* is currently in progress. Almost all synodical Districts have already appointed their "District Central Committee." All of the 350 circuits of Synod have either already appointed their circuit committees or are in the process of doing so. Names of District and Circuit Committee members are being forwarded to the St. Louis office, and these names are being entered into a mailing list which will be used for the regular sharing of necessary information.

Steps number *seven* and *eight* are also currently in progress. District Committee members have arranged, in a preliminary fashion, to present the pressing needs which underlie the Expansion Program at the spring conferences of our pastors and teachers and at the regularly scheduled meetings of the various circuits. In addition, representation has been arranged for each of the District conventions which are being held this spring and summer.

Perhaps we shall be permitted the following observation at this point. A careful re-reading of steps one to eight will impress the reader of this report with the democratic processes which have characterized this entire movement from the very start. Here we have an excellent demonstration of a democratic church body carrying out the expressed wishes of its people in a democratic way.

What Remains to Be Done

The working staff is busily at work perfecting its plans on two levels — the informational and the organizational. On the informational level it will seek to employ every effective and suitable means of bringing the complete story behind the Ten Million Dollar Expansion Program into every one of the approximately half million homes of our Church.

This it will do through our official papers as well as through other magazines published within our Synod. It is preparing a graphic "flip chart" which will be sent to every congregation, enabling our congregational leaders to relay the message to our people. It is planning a maximum of three pieces of informational "literature" for distribution among our entire membership. Tentative plans call also for the possible enlistment of the newspapers, radio, and television.

On the organizational level, circuit (and, in some cases, mass) meetings are being planned both for the early fall of 1951 and for January and February, 1952. These meetings will be arranged through mutual consultation between the respective District and circuit committees. By early fall it is expected that *every congregation* of the Missouri Synod will have elected its own Ten Million Dollar Expansion Program Committee and that this committee will be working in close co-operation with its respective circuit leaders.

Immediately after the turn of the year each of the 4,279 congregational committees will throw its program into high gear with the definite purpose of confronting every communicant member of our entire Church — in his own home — with the tremedous opportunities and the correspondingly tremendous *needs* which the Lord has placed before our Church at this midpoint of the twentieth century.

The program will reach its climax on Sunday, March 23, 1952, when upwards of 100,000 volunteers, consecrated in special services, will visit the homes of all of our members, gathering contributions and pledges for our Church's urgent Kingdom needs.

In all of our planning we know, of course, that "except the Lord build the house, they labor in vain that build it." Psalm 127:1. Let our entire membership, therefore, remember this epoch-making venture of our Church in daily, fervent prayer. With divine benediction resting upon our effort, we cannot fail.

A Program for

Enlisting and Training the Laity

By ARTHUR L. MILLER

Executive Secretary, Board for Parish Education

At its Milwaukee Convention in 1950 Synod asked its congregations to launch out on an intensive effort for the enlistment and training of the laity. The congregations were encouraged to use their existing agencies for this purpose, and the departments of Parish Education, Home Missions, and Stewardship were asked jointly to aid congregations in carrying out this program.

Our Church has always emphasized the spiritual priesthood of all believers, which includes the individual's responsibilities for Kingdom work. Thousands of consecrated members have given generously of their time and talents and energy to the work of the Church. In spite of this, it is clear that not all members of Synod recognize that they are "saved to serve" — not all participate in Kingdom building activities.

When Kingdom work is left to the responsibility of a few, it is evident that the Church is not exerting its maximum force to carry out the Great Commission of our Savior. "Go ye into all the world, and preach the Gospel to every creature" is a divine imperative to the individual Christian — to every Christian. The spirit of service to God, the spirit of missions, must grip the individual Christian so that he seeks to become active in Kingdom work.

Everyone's Help Essential

Enlisting the laity in Kingdom work means challenging the Church's total membership to service. It is clear that we can never hope to reach all with the Gospel through our professionally trained clergy nor through the relatively few persons active in the typical congregation. Steps must be taken first to organize service opportunities in the congregation and then to recruit every member to some type of service. What are these opportunities for service? They include the following: Personal mission work; teaching in the parish; ministering at the sanctuary before the Lord; mutual encouragement and admonition, including visiting shut-ins at home or in the hospital and visits to delinquent members; activities within the family; and bringing spiritual sacrifices to the Lord.

Most of these services call for some type of training. Basic to all is familiarity with the Word of God, such as one obtains from attending Bible class and Bible institutes. In addition, some special skills are required for making mission calls, for teaching at home or in the various educational agencies, and for other activities. These special skills can be developed by discussion and practice in the local church.

The Parish Education, Missions, and Stewardship staffs have held meetings to shape up a lay training program. They have met with lay people to explore their thinking on the problem. They have consulted representatives of the national organizations — the Walther League, the Lutheran Laymen's League, and the Lutheran Women's Missionary League — to determine how the national organizations and Synod can work together on recruitment and training. A steering committee, consisting of Arthur L. Miller, chairman, Wm. H. Hillmer, secretary, and John E. Herrmann, has been appointed by the joint staffs to provide leadership for the project.

From the meetings with lay persons came the definite demand that materials be provided for use in the local congregation and its organizations. While Bible institutes and similar short-term schools would be helpful in training some persons, the only way to reach the maximum number is through the local congregation. In addition it was found that there was need for specific guidance and training of church officers and board members. Attention was also called to the fact that the planned parish program provided in *Parish Activities* offered many leads to draw more individuals into the congregation's service program. From the discussions with the laity it became clear that no one method was best, but that a multiple approach to the problem was necessary.

Definite Program Under Way

From the national organizations came definite insights into the ways in which they were already engaged in enlisting and training the laity. The Milwaukee resolution had specifically instructed "that our congregations be urged to avail themselves of the opportunities for effective lay training as carried on by the auxiliary organizations." Through the discussion at the meeting it became evident that much more could be done to utilize the Lutheran Service Volunteer Schools and Youth Workers' Conferences of the Walther League, the Laymen's Seminars and the local club program of the Lutheran Laymen's League, and the Missionary Education and Missionary Service program of the Lutheran Women's Missionary League.

The program now shaping up under Synod's Committee on Lay Enlistment and Training includes the following items:

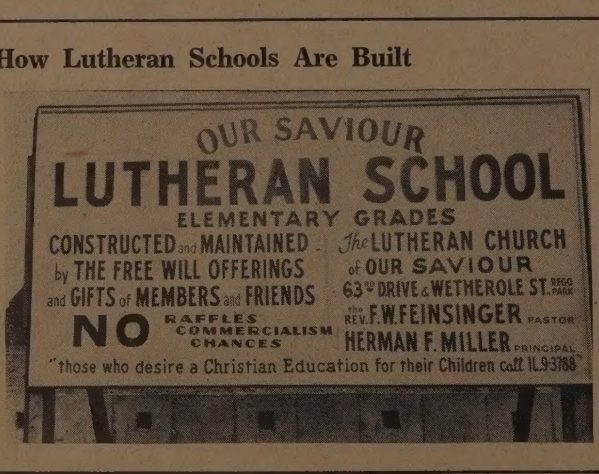
1. The District Presidents are being asked to suggest that the matter of lay enlistment and training be placed on the agenda of pastoral conferences. The District Presidents are also being asked to suggest that the topic "The Priesthood of All Believers," with special reference to lay enlistment and training, be considered as a convention topic for the 1952 District conventions.

2. A general manual to be prepared which will present the principles and methods of recruiting and training the entire membership for greater Kingdom service.

3. A listing of the various resources now existing in Synod and its auxiliary organizations will be compiled. This will probably be included in the general manual.

4. For the year 1951—52 the enl

How Lutheran Schools Are Built


OUR SAVIOUR
LUTHERAN SCHOOL
ELEMENTARY GRADES
CONSTRUCTED and MAINTAINED by THE FREE WILL OFFERINGS and GIFTS of MEMBERS and FRIENDS
NO RAFFLES COMMERCIALISM CHANCES
The LUTHERAN CHURCH of OUR SAVIOUR
63rd DRIVE & WETHEROLE ST. REGO PARK
the REV. F. W. FEINSINGER PASTOR
HERMAN F. MILLER PRINCIPAL
"those who desire a Christian Education for their Children call" IL 9-3788

This eye-catching sign erected by the Lutheran Church of Our Savior, Rego Park, N. Y., emphasizes that no raffles, games of chance, or commercialism are used to raise funds for the church's elementary grade school. Pastor of the church is the Rev. F. W. Feinsinger.

(Religious News Service Photo)

ent topic will be "The Priesthood of ll Believers," the theme adopted the Co-ordinating Council for the ear's planned parish program. The nlistment and training committee will se the topic in the following manner:

a) *As the subject of topic studies.* Here the national organizations will provide the topics for their respective groups. No new topic studies will be produced.

b) *In a pamphlet,* which will provide the resource material for a seminar discussion. This will consist of helps for the leader and suggestions for conducting a home visitation on the subject of the seminar.

c) *A companion tract* will be made available for distribution after the seminar and for use in home visitations.

These materials are to be made available by the fall of 1951. All congregations are urged to explore the further enlistment and training of the laity for Kingdom work.

Graveside Witness to Christ

By L. O. KASPER
Houston, Tex.

The visitor in a Catholic or Jewish cemetery will notice that many rave markers show in their designs stinct features characteristic of those iths. In many cemeteries it may be bserved that lodge members give their mblem a conspicuous place in the esign of monuments for departed embers. These facts are thought-rovoking for all of us, the more so ecause the custom of placing memo-al markers at the graves of our de-arted fellow Christians is recorded the Bible for our attention and enefit. It goes far back into Old estament times and is mentioned al-eady in the first book of the Bible: And Jacob set a pillar upon her grave; at is the pillar of Rachel's grave to is day" (Gen. 35:20).

When we plan a grave marker for beloved departed, it is well to take to our planning the word of the postle: "Whether therefore ye eat, drink, or whatsoever ye do, do all the glory of God."

To be characteristic of our Chris-an faith and Lutheran attitude, the esign of a monument, together with e epitaph, should aim to bring out ese three points: (1) serve as a God-easing tribute to the departed; 2) stimulate comfort and hope in the earts of the mourners; (3) reflect our hristian sentiment to the passers-by.

Designs and epitaphs to meet these equirements are available from vari-us monument dealers. To give the eader an idea of some fitting designs, t him note the pictures on pages 506 nd 507 in the 1951 Concordia Pub-shing House catalog. A designer can mplify and adapt these pictures and, not already in the picture, add such me-honored memorial features as the *atin* (also Passion and Calvary) *ross,* standing for Christ's atonement finished redemption (reminding of hrist's word "It is finished"); the *ose,* symbol of the Nativity or Mes-anic hope, also love, or Our Lord "God is Love," "My Lord and my od"); the *Ivy,* symbolic of memory ("... yet will I not forget thee"); the *Violet,* symbolic of modesty, faith-fulness ("God is faithful"); the *Lily,* symbolic of heavenly bliss ("In Thy presence is fullness of joy"). Other designs could depict the Guardian Angel, the open Bible, the Lamb of God, the passion flower (crucifixion), the narcissus (grace, regard), the vine (unity). The beautiful meaning of these features is apparent. A very suitable design is an arch with the notation: "Arch, symbol of passing from this world to eternal life." Another is one symbolizing Christ's empty tomb.

Fitting Epitaphs

In choosing an epitaph (which should not be missing from a tombstone for a departed child of God), first consideration should be given to one containing the name *Christ,* or its equivalent: Redeemed by Christ; Christ is my (our) Hope; Saved by grace through faith in Christ Jesus; Asleep in Jesus; I know that my Redeemer liveth; Christ died for me (us) that I (we) may live with Him; The Lord gave, the Lord hath taken away; blessed be the name of the Lord; Blessed are the dead which die in the Lord from henceforth; Forever with the Lord; For of such is the kingdom of heaven; He is not dead but sleepeth; She believed and sleeps in Jesus; Let our Father's will be done; I am the Resurrection and the Life; Heaven is my (our) home. Longer inscriptions have the disadvantage that they may not be read by the casual visitor.

"We preach Jesus Christ and Him Crucified." Let this message, already announced from signboards near some of our churches, continue to ring out from proper designs and epitaphs found on memorial markers at the graves of our beloved departed in the Lord. Let even the mute stones in God's acre confess our faith to all who pass by and show forth the praises of Him who hath called us out of darkness into His marvelous light.

Our Church and Her Worship

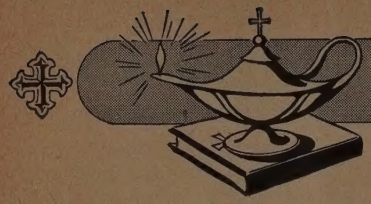
By RICHARD R. CAEMMERER

Under this heading the LUTHERAN WITNESS plans to publish a brief series of articles on the orders of worship of the Lutheran Church. Many of our readers have suggested that such information would serve a purpose. Worship is valueless, in fact it is apt to be blasphemous, unless the worshiper knows and thinks what he is doing. Orders of worship which are in constant use tend to produce automatic and thoughtless participation. These little articles will serve, together with many other devices already in use in our parishes, to keep the worshiper alert and thoughtful.

In this series we propose to spend a number of brief columns on the Order of the Common Service, as it is presented in the *Lutheran Hymnal.* Thereupon brief articles will discuss the Orders of Matins and Vespers.

An order of worship is a device by which a number of people may simultaneously worship God. In our private devotionals we need no such order. The moment, however, that we seek to link our worship with that of others, or seek to help others worship with us, we need such an order. It helps us to keep pace with one another; to blend our hearts in the same prayers and hymns, to turn our attention to the same lessons from Scripture and interpretations of Scripture; to receive the Sacrament together in an orderly fashion; and to enjoy the same stimulus and aid for worship together. An order of worship is therefore not merely a vehicle for our thought toward God and God's Word toward us, but it is an act of love by which each worshiper seeks to help his brother grow in grace. Common worship is an act of our love to God and always also an act of our love to our fellow worshiper.

Hence worshipers should guard themselves against apathy toward the meaning of the worship forms which they employ. It is very easy to say, "I don't like that order of worship," or, "I don't enjoy such hymns," or, "I find it difficult to pray along with my pastor." But when we just admit a thing like that, we stop our own chances for improving our brother and his for helping us. No one need simply to stay at the same level of appreciation of the liturgy that he has at the moment, everyone can improve. These articles come as a sort of biweekly encouragement to improve.



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

The Church as Trainer of Men

Christians should be vessels in the Master's house unto honor, sanctified, and meet for the Master's use, prepared unto every good work (2 Tim. 2:21). This includes preparation for leadership in the Church. Training for leadership is the particular emphasis of the co-ordinated program suggested by *Parish Activities* for the month of June.

Church workers are justly concerned about the annual summer slump, when so many church activities frequently slow down to a walk. The children have a vacation, as do many adults; the vacation fever is catching and seems to infect also the work of the Church. But the Church's work must go on; the time is short, and there is none to lose. Therefore, if her work slows down in one area, it can, perhaps, be speeded up in another. The summer months can be made the time for planning the work of autumn, winter, and spring. Workers can be trained or enlisted for training, so that they are ready to take over when needed. Accordingly *Parish Activities* suggests as aim for June: to study the leadership needs of the congregation; to set up a training program by which more workers can be prepared and enlist the most consecrated and capable in such a program; to recruit more students for summer conferences, Bible institutes, teacher-training courses, and for church colleges.

Now is the time to encourage children to attend their Vacation Bible School for future leadership training. Now, while our youth is enrolling at the various colleges and universities, is the time to study the work of Synod's Student Service Commission. Now is the time to get acquainted with the program Valparaiso University offers for Christian leadership training. Lutheran Service Volunteer (LSV) Schools are conducted for our youth in all sections of the Walther League. Lutheran Youth Conferences are held especially for the training of youth leaders. The summer months are also the time for recruitment of young men and women for Synod's colleges and seminaries for the training of pastors and teachers. Indeed, the summer need not be a dull season in church activity. Summer begins in June; planning now will spell success when summer is over.

Memorial

Memorial Day gives the nation a special opportunity to commemorate those who gave their lives in the service of their country.

That practice may well remind us, however, that we do well to remember many others who literally give their lives for us. Of course, a great many people spend their lives in our service — postmen and milkmen and policemen and storekeepers and physicians — hundreds of people are busy at helping us stay alive. For a moment let's think of those people who are especially concerned with keeping us alive toward God.

"Remember them which have the rule over you [those who have guided you in God's Word], who have spoken unto you the Word of God; whose faith follow" (Heb. 13:7).

Parish pastors and teachers leave the mark of their service upon generations of people young and old. It is well that their services be remembered with affection. For thereby we are reminding ourselves not just of these persons, but of the Lord Christ, "the same yesterday and today and forever" (Heb. 13:8). Thus the ministry of a teacher of the Word of God continues its fruitfulness long after God has taken him home.

The Sinner's Most Important Question

It comes from the lips of the trembling keeper of the prison at Philippi, who addressed it to Paul and Silas, asking them, "Sirs, what must I do to be saved?" (Acts 16:30.) Rome has one answer; the Bible has another. Rome's answer is: "Believe what the Church teaches (including the *ex cathedra* pronouncements of the Pope), and keep the commandments of God and of the Church. Quoting James against Paul, Rome teaches salvation by works; the Bible teaches salvation by grace through faith. Here is the answer Paul and Silas gave the sin-frightened keeper of the prison: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (v. 31). There is no other way for the keeper of the prison nor for us today. It is a very personal way. To the question: "What must I do?" Paul and Silas give the answer: "Believe!" Each penitent sinner must believe for himself; no one can do the believing for him, no, not the entire Church, for "the just shall live by *his* faith" (Heb. 4:2).

Jesus Christ Our Only Savior

The object of our saving faith is the Lord Jesus Christ. No mere human being, no matter how great a saint, could have saved the sinner. Money cannot purchase salvation, for none of them that trust in wealth and boast of their riches "can by any means redeem his brother nor give to God a ransom for him" (Ps. 49:7). God alone could do that — God, born of the Virgin Mary, true God and man, our Brother. The Savior's name is significant. The angel of the Lord told Joseph: "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:20). He was called Christ, because He was anointed with the Holy Spirit to be our Prophet, Priest, and King. As our Priest He fulfilled God's Law, which we could not fulfill for us. Paul says: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 4:4). He also redeemed us from the curse of the Law, "being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13). As our Priest He sacrificed Himself on the altar of the Cross as the Lamb of God, by His death taking away the sin of the world (John 1:29), for the blood of Jesus Christ, God's Son, cleanseth us from all sin (1 John 1:7). He is, moreover, the only Savior. Peter, filled with the Holy Ghost, declared

ither is there salvation in any other; for there is none er name under heaven given among men whereby we st be saved" (Acts 4:12). Having thus redeemed us and onciled God unto us, He can plead for us in heaven. t is His privilege as our Priest, and no one need remind n of that prerogative. John says: "If any man sin, we e an Advocate with the Father, Jesus Christ the nteous; and He is the Propitiation for our sins; and not ours only, but also for the sins of the whole world" John 2:1-2). These are the things which He tells us as Prophet in His holy Word; and now He rules as our venly King, over the Church, the communion of saints, ch He gathers through that Word. He is the LORD us Christ.

ved by Grace Through Faith

Whosoever knows the glorious truth of the Gospel and s his confidence in Jesus as his personal Savior shall perish, but have everlasting life; for Jesus Himself ures us that He was crucified "that whosoever believeth Him should not perish, but have eternal life" (John 3:15). is is salvation by grace alone and by faith alone. The nteousness in which we must appear before God is not own or that of one or any number of saints, but the nteousness of Christ, which we receive by faith in Him. t is what Paul means when he says: "By the deeds the Law there shall no flesh be justified in His sight; by the Law is the knowledge of sin. But now the nteousness of God without the Law is manifested, being nessed by the Law and the Prophets; even the righteous- s of God which is by faith of Jesus Christ unto all and n all them that believe; for there is no difference; for have sinned and come short of the glory of God; being tified freely by His grace through the redemption that is Christ Jesus." (Rom. 3:20-24.) That takes away all man boasting; all glory for our salvation belongs to God. grace alone saves; faith is the only hand with which d's gift of salvation can be received; His Gospel is the y vessel in which God's grace is offered. This is the ipture way of salvation — witnessed by the Law and the phets.

mes and Faith

How does the Book of James fit into God's pattern of vation? St. James tells us how we may test whether man's profession of faith, for instance, our own, is sin- e. St. Paul says: "If any man be in Christ, he is a new ature" (2 Cor. 5:17). As such he will glorify God with d works. Jesus says: "He that abideth in Me, and I in n, the same bringeth forth much fruit; for without Me can do nothing" (John 15:5). The Christian's saving h is a faith that works by love (Gal. 5:6). Where love absent, there faith is dead. It is at best like the faith of vils, who also believe and tremble (James 2:19). Abra- n is called the father of believers. Can you be certain t he deserves this honorable title? Look at his works; how he obeyed God. His works prove his faith. Thus nes could say in the same chapter: "Was not Abraham tified [declared righteous] by works when he had offered ac, his son, upon the altar?" (v. 21), and: "The Scripture s fulfilled which saith, Abraham believed God, and it s imputed unto him for righteousness; and he was called friend of God" (v. 23). A good tree is judged by the it it bears, but the fruit does not make the tree good. nce we conclude with Paul "that a man is justified by faith without the deeds of the Law" (Rom. 3:28). "By grace alone and by faith alone" must stand as it is taught in the Scripture; but works are the visible criterion according to which God proves to man that His divine judgment is just.

The Reward of Good Works

We are saved by grace, not by good works; Scripture teaches nothing more clearly than that. We did not by any good works induce God to give His Son for our redemption, nor did we move the Holy Spirit to bring us to faith in our Savior. "But God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8). And us, who like the Ephesians were by nature dead in trespasses and sins, has He quickened, that is, made alive, together with Christ, by whose grace we are saved, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus (Eph. 2:1-7).

Nevertheless, our heavenly Father, whose Spirit has made us His children by faith in Christ Jesus (Gal. 3:26-27), rewards His children. Scripture again and again assures them of a gracious reward for their deeds of love and obedience. Paul wrote the Corinthians: "Every man shall receive his own reward according to his own labor" (1 Cor. 3:8). He assured Timothy that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come" (1 Tim. 4:8). Jesus instructed His hearers to invite the poor, the maimed, the lame, and the blind to their feasts, who cannot recompense them, "for," He says, "thou shalt be recompensed at the resurrection of the just (Luke 14:13-14). Peter, reminding the Lord that the disciples had forsaken all and followed Him, asked Him: "What shall we have therefore?" (Matt. 19:27.) Jesus assured them of a glorious reward, declaring, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold and shall inherit everlasting life" (v. 29). Note: "shall *inherit*," not merit, everlasting life. Woe to those who make demands on God as a reward for their good works, for Paul says: "As many as are of the works of the Law are under the curse" (Gal. 3:10), and Jesus warns the reward-conscious Peter: "But many that are first shall be last; and the last shall be first" (Matt. 19:30). Do not let any demand for reward keep you from inheriting everlasting life — God's gift of grace!

Anonymous Letters

The word "anonymous" means without a name and indicates unknown or unavowed authorship. Editors, like other public servants, at times receive anonymous letters, whose writers fail to sign their name either out of modesty or fear. In view of the misuse malicious or irresponsible persons may make of a man's good name, one can understand why some hesitate to reveal their name. A good name is one of our most precious possessions.

A reader of the LUTHERAN WITNESS who writes a letter for publication need not, however, take the risk of having his name published; his name will be withheld upon request, but his letter must be signed. An anonymous letter is practically worthless. It cannot be printed, and the editors cannot thank the writer for any helpful material it may contain. As in the case of a bank check, the writer's signature gives the letter its value. Modesty or fear are out of order when the writer comes to the line for his name.

News

WORLD

A well-organized Roman Catholic underground is reported operating in Communist Czechoslovakia, according to *Religious News Service*. The Catholic underground has a strong ally in partisan groups, which have helped it rescue priests from internment camps in three recent successful raids.

Catholic welfare leaders have been appointed by Mrs. Anna Rosenberg, assistant secretary of defense, to posts in the war manpower and the labor relations divisions under her charge. They are the Rev. John J. Donovan, New York, as consultant in social welfare matters in relation to manpower mobilization, and the Rev. Wm. J. Kelly, consultant on labor relations and conciliation.

Voice of America religious programs are to be increased by the U. S. Department of State in its "campaign of truth" beamed by radio into Communist and satellite countries. Foy D. Kohler, Chief of the State Department's International Broadcasting Division, ascribes two purposes to the added religious emphasis: to reflect the spiritual values of American life to overseas listeners and to expose persecution and the general anti-religious nature of Communism.

2,695 military chaplains of all faiths were on active duty as of April 1. About 500 more are needed to meet the minimum standards set by the three branches of the military service: 270 for the Army, 130 for the Navy, and 100 for the Air Force.

A Boone, Iowa, public school teacher has been dismissed for sending his own child to a Roman Catholic school. The contract of Robert F. Shorb, a World War II veteran and home owner in Boone, was not renewed by the local school board because of a "gentleman's agreement" among the board members that teachers may not be retained if they do not send their children to the public school. The board regards Shorb's action as implying criticism of the public school system and therefore disloyalty to the organization by whom he is employed. The board carefully explained that no religious prejudice is involved. Under State law a school board cannot ask the religion of a prospective teacher. Shorb, after teaching in Boone for two years, said he had not been informed of the board's agreement involved in this case. The agreement is not a legal regulation of the community. A Lutheran on the board said that the agreement could also apply to a Lutheran public school teacher who would send his child to the Lutheran parochial school in Boone.

The Christian role of Great Britain was stressed in the remarks of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in opening the Festival of Britain, April 3. Following the service in St. Paul's Cathedral, London, at which Dr. Fisher spoke. King George VI was escorted to the steps of the cathedral, where he formally opened the Festival. The observance lasts until September 30.

CHURCH

Because the Rev. Stanley Neumann, pastor of Ansted, W. Va., Baptist church, upheld the church's constitution and expelled a number of members who belonged to fraternal organizations, suit was brought against him in the civil courts by the expelled members. The case was appealed to the Fayette County Circuit Court, where Mr. Neumann contended that the matter was of no concern to civil courts since it involved church discipline. The court disagreed and ordered a moderator to preside at a meeting of the church to decide the issue. A letter from a member of the church states: "On April 8 the lodge forces came into our church led by two deputy sheriffs who checked off the people as they came in, this without consulting the church proper or giving us a chance to check the list." The ousted church members were reinstated. By an overwhelming vote the members decided to dismiss the pastor. The faithful members of the church had appealed twice to the State Supreme Court before April 8, but the court refused to review the case.

The 1,900th anniversary of the arrival of the Apostle Paul in Greece is to be celebrated under the auspices of the Church of Greece from June 15 to 30 this year. Christian bodies all over the world have been invited to take part in the pilgrimage which marks this "St. Paul Festival." A tou will begin in Athens June 15 and pro ceed to Thessalonica, Philippi, Nicop olis, Berea, Corinth, Crete, and Rhode before returning to Athens for a grea service on Mars Hill, June 29.

LUTHERANS

Organic union of five churc bodies belonging to the American Lu theran Conference came within th range of possibility when thirty-nin representatives of the American Lu theran, the Evangelical Lutheran, th United Evangelical Lutheran, th Augustana, and the Lutheran Fre Churches met in Chicago recently t explore the feasibility of such merger. Negotiations have been con ducted since 1949 by ELC, ALC, an UELC. Augustana and LFC were re cently asked also to participate, wit the result that an Augustana Unio Committee will ask a mandate fro the Church's convention in June fo further participation in the propose merger according to the pattern al ready adopted. The LFC will als consider the matter at its June con vention. Representatives of the fiv bodies will then meet in July fo further joint discussions.

Luther's Small Catechism is to b translated into modern American Eng lish for use in Lutheran parish schoo throughout the country. The transla tion is a project undertaken by the Lu theran Intersynodical Committee o Parish Education, composed of th parish education directors of six Lu theran bodies. The committee heade by the Rev. L. H. Westberg (Augu tana) is to pool information on comm problems and consider means wherel the problems may be worked out co operatively. The Missouri Syn members of the committee are th Rev. A. C. Mueller and the Rev. O. Feucht.

The close and productive frien ship of the famous ornithologist Jo James Audubon and Dr. John Bac man, pastor of St. John's Luther Church, Charleston, S. C., from 18 to 1874, is described in the lead artic of the March-April, 1951, *Audub Magazine*. Six American birds we discovered and described for the fi time by their joint efforts. Bachma ability as a natural scientist was i valuable to Audubon in the prepar tion of the latter's great *Birds of No America*. They became co-authors a scholarly work, *The Viviparo Quadrupeds of North America*, pu lished in 1845, for which Bachm wrote the text and Audubon and sons did 150 colored plates.

The SYNODICAL SCENE

Deaf Laymen Meet with Pastors

Lay activity is being emphasized i the meetings of deaf Lutherans with ieir pastors which have been taking lace for the past three years. Eleven elegates and a number of guests at- nded the third annual Dixie Deaf utheran Conference at St. Stephen's, t. Louis, April 28—29, some of them oming five hundred miles by plane nd train to be there. Eighty assembled or the opening services.

The Dixie Conference embraces the lidwest and the South, and, like the orthwest Conference to be held June 3—24 in Portland, Oreg., grew out of ie desire of the deaf laity to discuss ith their pastors the special problems f deaf churchmanship. The meetings rovide fellowship, furnish an ex- hange of ideas in an open forum for iembers of widely separated congre- ations, and give a wider-than-local iew of their aspect of the Church's ork. The conference, organized to ncourage and stimulate good steward- hip of Christian gifts, is not official, ut is self-sustaining and functions ith the advice and consent of Synod's oard of Missions to the Deaf. The oard deputized the Rev. A. E. Ferber, ansas City, Mo., as its representative t the conference.

"Redeemed to Serve" was selected s the permanent motto of the confer- nce. In the principal address at the inner meeting Mr. U. C. Jones of the ennessee School for the Deaf, Knox- ille, Tenn., pointed out that the hurch is ideally suited to give both eligious and social leadership to deaf outh. Other papers discussed were Prayer," a doctrinal and practical resentation, by the Rev. E. Mappes, maha, Nebr.; "Witnessing to the Un- hurched," by W. C. Correll, Memphis, enn.; "The Deaf in Other Nations," by ne Rev. Theo. DeLaney, Austin, Tex. resolution to be sent to the Deaf lission Board grew out of the last iscussion. The Missionary Board of ne Synodical Conference is consider- ng the possibilities of deaf work in the igeria Church, and Australia was dicated as another place where such ork could be started.

Officers for the St. Louis meeting nd for the next meeting at Jackson, liss., are W. C. Correll, Memphis, chairman; U. C. Jones, Knoxville, vice-chairman; Mrs. C. Wear, Kansas City, secretary-treasurer. The 1952 program committee is Vicar Lee Lennon, Jackson, Miss., Mrs. Wear, and Mr. Archie Marshall, St. Louis. FRANCIS GYLE

India Seminary Graduates Thirty-Four

On March 30 thirty-four more full-time workers entered the vast India mission field when they graduated from our Concordia Seminary, Nagercoil, India. Most of them were called to serve pastorates of one to four small congregations; one is entering the Muslim mission; four are in city work; and one, in addition to evangelistic work in the Vallioor field, is to act as youth secretary for the Nagercoil District Conference.

President H. Earl Miller of the Nagercoil Concordia reports that the 1951 graduating class is the largest ever to complete theological training in the twenty-seven-year history of the seminary. During this time the school has produced a total of eighty-eight graduates. While the individual members of the 1951 class entered the institution with varied qualifications of education and experience, all have completed a full schedule of courses in the Biblical languages, church history, theology, homiletics, and other skills of pastoral scholarship and practice. Their field work has included visits to hospitals, Sunday school teaching, preaching in village congregations, street evangelism, tract distribution. Sixteen will serve in the Tamil language and eighteen in the Malayalam. Wives of the married students have also taken courses for two years.

A source of thanksgiving to the older missionaries who opened the work in India years ago is the fact that ten of the new native Indian pastors are second-generation Lutherans. All but five are married, the average age of the graduates being thirty-nine. Some have seven or eight children. It is an evident fruit of the Christian faith that these families, coming from seven different castes and two language areas, could live and work and worship together for several years in the harmony and mutual helpfulness that they did.

Speakers at the March 30 graduation were Missionary H. T. Manns in Tamil and Missionary D. S. Chuvala in Malayalam. H. EARL MILLER

Largest Graduating Class in Twenty-Seven Years, Concordia Theological Seminary, Nagercoil, India

"Die Abendschule," Publisher's Edition, Given to Historical Institute

A unique gift was recently received by Concordia Historical Institute, Synod's official historical depository in St. Louis, when the Misses Anna and Hedwig Lange of St. Louis presented the complete 87-volume set of *Die Abendschule,* bound. The donors are the granddaughters of Louis Lange, who with his sons Theodore and August and a granddaughter edited the magazine for almost eighty years. The beautifully bound periodicals, the publisher's edition, are in excellent condition. Also included in this noteworthy acquisition is the 12-volume set of the *Illustrated Home Journal,* the English companion to the *Abendschule,* and the 36 volumes of *Die Abendschule's* annual premium, *Blaetter und Blueten.*

For almost a century *Die Abendschule* served as the cultural and social medium for an amazingly large group of German-Americans, especially Lutherans. There was hardly a home in our circles in which the *Abendschule* was not avidly read by nearly every member of the family. At its peak the magazine had 30,000 subscribers in the United States alone. As such it is of great importance for the study of Lutheranism in America.

If the publications of George Brumder of Milwaukee (who served that area in a manner similar to the Langes) would now find their way into our archives, the picture of the cultural and social history of Lutheranism would be even more complete.

AUG. R. SUELFLOW, *Curator*

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A newly dedicated $200,000 wing of the Lutheran Old People's Home, Kendallville, Ind., will house forty residents, bringing total capacity of the home and two annex buildings to about ninety.

Among THE DISTRICTS

Argentine District Dedicates Youth Building

A special event of the nineteenth annual Argentine District Convention, March 28 to April 2, was the dedication of a new youth building on the seminary campus at Villa Ballester, a suburb of Buenos Aires. Morning services, with a German sermon by the Rev. G. O. Kramer and a Spanish sermon by the Rev. Milton Kramer, were followed at noon by a typical Argentine barbecue. The local young people's societies presented a program in the afternoon, and an evening mission service closed the day. Erection of the building was made possible largely by the mother Church in the United States.

The convention sessions were conducted by President S. H. Beckmann, who also delivered the official report of Dr. J. W. Behnken. Chief items of business included the appointment of a committee to study changing the somewhat unwieldy name of the District; appointment of a committee with power to act on opening a primary school on the Villa Ballester seminary grounds; and direct-from-the-field reports from various missionaries. Before the end of 1951 twelve more missions, with God's help, will be self-supporting.

The Rev. A. Dilley continued his German essay on Article XI of the Formula of Concord, and the Rev. P. Schneider read a paper in Spanish on Baptism. Pastor Dilley, whose parish in Entre Rios is the District's second largest, was honored upon his 25th anniversary in the ministry.

Officers for the coming year are: the Rev. S. H. Beckmann, President; the Rev. L. Martin and the Rev. F. Elsesser, Vice-Presidents; the Rev. G. O. Kramer, Treasurer; Prof. F. Lange, Secretary. Pastors Milton Kramer and Enrique Roapp were elected to the offices of assistant secretary and assistant treasurer, respectively.

ELDOR MICKAN
Obera, Secc. 5, Misiones, Arg.

According to the March issue of *The Minaret*, Dr. Henry Nau is planning with Mrs. Nau to leave about the middle of June for Calicut, India, to join with Missionary Otten in evangelizing the Moslems. Therewith Dr. Nau will contribute another chapter to a long series of outstanding missionary endeavors, which include the establishing of our work in Nigeria.

Milwaukee, Wis., Lutherans are celebrating the golden anniversary of their local institutional missions. In 1901 the Rev. William Rader of Saint John's, Wauwatosa, began serving Lutherans hospitalized at the County Infirmary, the County Hospital, and the Hospital for Mental Diseases. In May, 1932, the Rev. Enno Duemling, formerly of Emmaus, Detroit, was installed as first full-time institutional missionary. Today three pastors, the Rev. Arnold Schroeder, the Rev. William Lochner, and the Rev. Louis Spilker, work full time in the hospitals, welfare homes, penal institutions, and the State prison in the area. 600 services are held per year; 17,000 private calls and ministrations were made last year; 30 were baptized and 20 confirmed. 53 Milwaukee Lutheran congregations support the Institutional Mission.

The first laymen's retreat to be sponsored by an official department of the Missouri Synod was held May 5—6 at a camp near Potosi, Mo. Theme of the devotions, study, and discussions at the retreat was "The Priesthood of All Believers." Clergymen led the discussions on the first day, and laymen took over on the second in studying the application of the theme to their role in the Church, business, home, and social life. Synod plans to sponsor other retreats throughout the country. According to the Rev. O. E. Feucht, dean of the Church's Bible Institute program, the retreats are to be a permanent feature of the institutes. All retreats held in our Church until now have been under the sponsorship of local or private groups.

For the 14th year, young musicians of 15 Chicago Lutheran schools presented their annual band and orchestra concert in mid-February. Sponsors were the Lutheran Band and Orchestra Directors Guild, founded in 1936, of which Wm. F. Bertram, principal of Immanuel School, Elmhurst, is president and co-founder.

The interracial program of Lutheran churches in Omaha, Nebr., and progress in race relations among the colleges and congregations of Synod were the themes of a special broadcast over KFGT, Fremont, Nebr., on February 11. Local Lutheran pastors and church members took part.

The Hemet, Calif., Home for the Aged is one of the many smaller private homes being established throughout the country by qualified individuals to provide the love and companionship that is often lacking in the larger institutions. Proprietors of the recently founded Hemet Home are Lutherans. Mr. Heinemann, a talented musician, plans to use his gift to entertain the guests in their home, while Mrs. Heinemann is a nurse. Both qualify under

The Ascending Savior

drawing all men, urban and rural, unto Him: depicted in altar mural painted by Lutheran Artist Walter Kempf for Redeemer, Oakland, Calif., the Rev. F. A. Haedicke, pastor

State laws for administration of such a home. It was their purpose to create a home with daily spiritual ministration and facilities for occupational therapy to prevent the unhappiness of enforced idleness.

All the Missouri Synod congregations of Omaha, Nebr., were included among the 114 Lutheran congregations of 60 midwest communities who collected over 36 tons of clothing for the aid of the destitute in Europe and Asia. Mr. and Mrs. Floyd Beach, who brought in contributions from 12 congregations in the Smith Center, Kans., area, made the longest round trip of the campaign — 530 miles — with the biggest load — 5,000 pounds.

Installation of curtains and screens and other visual aid equipment has been completed in the classrooms of Concordia College, Oakland, Calif. Local support received in the current year includes an $800 "college day" gift from the District Lutheran Women's Missionary League and about $1,000

orth of foodstuffs gathered by Gradu- e Richard Goetz and his truck from nors of the region. By resolution of nod, teacher-training courses on the llege level are to be inaugurated in ll, 1951.

A $100-prize anthem offer is being ade by the St. Louis Choral Union order to encourage talented Lu- eran composers. The prize will be ven for the best festival anthem suit- le for a mass chorus of several hun- ed voices as well as for a church oir. Entries should be in the hands the committee no later than Octo- r 1, 1951. The Greater St. Louis oral Union, Concordia Publishing use, 3558 South Jefferson Avenue, . Louis 18, Mo., will supply complete tails.

The Eastern District Walther eague is promoting total stewardship counting among its members by stributing to them a printed card titled "An Account of My Steward- ip." Time is to be allocated, specific lents devoted, and treasure appor- ned according to a definite plan for e Lord's work. It was estimated that e average Leaguer had 34 hours of ee time a week, a portion of which to be given to church work. Like her districts, Eastern abolished the es system and asked members to ntribute proportionately to their in- vidual incomes.

So skillfully did the Rev. John ngle minister to patients of Detroit's eceiving Hospital during the ninety- y trial period granted him by the ty Health Department that the Health mmissioner has appointed him full- me Protestant chaplain. In addition his theological studies at Concordia, . Louis, he has had training and ex- rience in meeting the exacting re- irements of patients, hospital staffs, d physicians. For no other institu- nal missionary have authorities eared the way as they have just done r Pastor Angle, it is reported.

The Rev. Paul Harms, Ashland, reg., was elected "Citizen of the ear" by Ashland's Junior Chamber Commerce.

A gain of 10 per cent in communi- nt membership and of 12 per cent in tendance for 1950 among the mission ngregations of the Southeastern Dis- ict was reported at the District's nual missionary conference. The nference was attended by the venty-eight missionaries of the Dis- ict, including seven Negro pastors.

The Good Shepherd Hour, now in its th year of consecutive Sunday oadcasting over KSCJ, Sioux City, wa, has expanded to take in KAYL, orm Lake, Iowa, a large potential stening area. Surveys reveal that eight out of ten people contacted were listeners. Both stations are carried at full operating rates. The speaker is the Rev. W. P. Clausen, hospital chaplain and family counselor of the Iowa District West. The hour is sponsored by the Lutheran Service Society of the four-State area.

According to *The Lutheran Deaconess* of April, the Rev. John Feiertag of Chinook, Mont., utilizes an airplane in his church work. His three parishes stretch over a hundred-mile distance from the Missouri River to Canada. Pastor Feiertag writes: "Urge your deaconesses who have the opportunity to learn to fly to avail themselves of this privilege. Many will find occasion to serve their Lord more effectively thereby."

Youth clubs are flourishing in both Lutheran congregations of London, England, under the leadership of Miss Nora Mitchell and Charles Rozinski. The Lutheran League of Tottenham has just celebrated its first anniversary. The five adults received recently into Holy Trinity, Tottenham, by confirmation are parents of neighborhood children who first came to the Sunday school and who carried their lessons back into their homes.

Twin members of St. John's, Beemer, Nebr., celebrated their 85th birthday in January. They are Mrs. George Munderloh and Mrs. John Raasch, who, as Maria and Sophia Sass, came from Mecklenburg, Germany, in 1867. As charter members of St. John's they have held continuous membership there for 69 years.

The University of Southern California at Los Angeles has been the recipient over a period of years of $1,000 worth of books, the gifts of Faith (Missouri Synod) Church, Los Angeles. Faith's pastor, the Rev. Carl W. Berner, is special lecturer on Lutheran ethics in the university's School of Religion. The most recent gift was a Lutheran Bible printed in Nuernberg, Germany, in 1653.

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Seminary Anniversary

The twenty-fifth anniversary of the dedication of Concordia Seminary on the present campus was observed with a special service in the Seminary Chapel on May 13. The speaker was the Rev. Oliver R. Harms, Houston, Tex., member of Synod's Board of Directors. Taking part in the service were Dr. L. J. Sieck, president of the Seminary; Pres. E. L. Roschke of the Western District; Dr. Henry Grueber, chairman of Synod's Board for Higher Education; Prof. Walter E. Buszin, organist; and the Seminary Chorus directed by Bernard Kurzweg. The Seminary buildings were dedicated on June 13, 1926.

DEATHS

Kurt Alfred Horn (January 16, 1910, Berlin, Germany, to January 10, 1951, Estherville, Iowa), son of Mr. and Mrs. Alfred Horn, Wausau, Wis.; graduated Concordia Seminary, Springfield, Ill., 1934. Assistant pastor, St. John's, Alta, Iowa, 1935 to 1938; pastor, Immanuel, Terril, Iowa, 1938 to 1944; Immanuel, Estherville, Iowa, 1944 to 1951. In 1935 married Marie Quade, Wausau, Wis., who survives with two daughters and one son, his parents, two brothers, and one sister. Funeral services at Immanuel, Estherville, the Rev. O. C. Geisler preaching and the undersigned liturgist. Committal at Wausau, Wis., the Rev. E. H. Bertermann in charge.
W. F. Mueller

Christian George Kaestner (December 22, 1876, New York City, to March 25, 1951, Dorchester County, Md.), son of Christian and Susana Steinbrecher Kaestner; graduated from Concordia Seminary, Springfield, Ill., 1898. Pastor, Concordia, Worcester, Mass., 1898 to 1901; St. Peter's, Pine Island, N. Y., 1901 to 1904; St. John's, Flushing, N. Y., 1904 to retirement in 1936. In 1900 married Philippine Merk, who died in 1944; survived by one daughter, two sons, three grandchildren, one brother, two sisters. Funeral services by the undersigned at his home and in Immanuel Church, Preston, Md. L. Geiger

Martin Gustav Michael Mangelsdorf, em., (December 17, 1870, Bloomington, Ill., to March 27, 1951, St. Charles, Mo.), son of the Rev. Ernest L. and Katherine Wildemuth Mangelsdorf; graduated Concordia Seminary, St. Louis, 1894; pastor, Salvator, Venedy, Ill., 1894 to 1895; Trinity, Wellsville, Mo., 1895 to 1901; Zion, Maryland Heights, Mo., 1901 to 1912; inactive because of illness, 1912 to 1914; St. Paul's, Antonia, Mo., 1914 to 1923; Trinity, Orchardfarm, Mo., 1923 to 1937. Visitor of St. Charles Circuit 1923 to 1937. In 1894 married Marie Gockel of Pilot Knob, Mo., who died in 1945. Surviving him are four sons and two daughters; another son died in 1920. Funeral services at Immanuel, St. Charles, Mo., by the undersigned; burial in the parish cemetery at Antonia, Mo. Frederic Niedner

John C. Nuechterlein (October 24, 1887, Frankenmuth, Mich., to March 11, 1951, Detroit, Mich.), son of John and Maria Hoernlein Nuechterlein; graduated Addison, Ill., Teachers' Seminary, 1908. Teacher and organist at Zion, Detroit, Mich., 1908 to 1951. In 1915 married Emma Kroll, who survives with one son and one daughter. Two other children died previously. Funeral services conducted by the Rev. Kenneth E. Runge, March 14, at Zion Church; burial in Glen Eden Lutheran Memorial Park, Detroit. Corr.

John Andrew Sohn (August 9, 1864, Frankenmuth, Mich., to April 9, 1951, Chicago, Ill.), son of George Leonard and Mary Vates Sohn, graduated from Teachers' Seminary, Addison, Ill., 1886. Taught in parochial schools at St. John's, York, Pa., 1886 to 1892; Grand Crossing, Chicago,

Ill., 1892 to 1893; St. John's, Beardstown, Ill., 1893 to 1895; Immanuel, Theresa, Wis., 1895 to 1932, when he retired to Chicago because of ill health. In 1889 married Elizabeth Strieter, Proviso, Ill., who survives with seven daughters. Funeral services conducted by the undersigned at St. Luke's, Chicago, April 12; committal in St. Luke's Cemetery. A. R. KRETZMANN

DEATH NOTICE

Dr. Edmund Seuel, former Treasurer of the Missouri Synod and manager of Concordia Publishing House, died at his home in St. Louis, Mo., May 9.

New PUBLICATIONS

Go Quickly and Tell. Eighteen radio messages by Dr. Walter A. Maier. Concordia Publishing House, St. Louis, 1950. 5¼×7½, xii+444 pages. $3.00, net.

In Dr. Eugene R. Bertermann's phrase, "his blessed ministry continues." After nearly a year and a half of silence on the radio Dr. Maier still speaks to us through the printed page. As we have frequently said before, his printed sermons are unique in all sermonic literature by the explicit fashion in which they express the redemption through Jesus Christ.

Moral and Spiritual Values in the Public Schools. Educational Policies Commission. National Education Association of the United States and the American Association of School Administrators, 1201 Sixteenth Street, Northwest, Washington 6, D. C. 1951. 6×9, x+100 pages. Single copies, $1.00.

Christians will profit from this study in several ways. They will learn to realize "spiritual values" in citizenship and education other than those which are engendered by the Holy Spirit. They will learn to realize the importance of these values for the public. They will learn the better to appreciate the "sanctions" for behavior which the Christian religion provides, by contrast with those that are not Christian. They will sympathize with the effort of public school educators to utilize the entire school life and process for imparting spiritual values, rather than isolated teaching periods. They will detect the great responsibility which Christians have for supporting and improving public schools even though they cannot teach Christianity. They will sympathize with the dilemma of separation between Church and State, which allows a public school teacher to "talk about religion," but not teach or use religion.

Modern Science and Christian Faith. A Symposium on the Relationship of the Bible to Modern Science by Members of the American Scientific Affiliation. Second Edition, Enlarged. Van Kampen Press, Wheaton, Ill., c. 1950. 5¾×8½, xii+316 pages. $4.00.

This appears to be a more useful and noteworthy volume than much of the Fundamentalist apologetic literature. The ten chapters include articles on science in general, the physical and biological sciences, and science and the Bible. Biographic sketches give information on the authors, who appear to be thoroughly competent even if not highly publicized figures in their fields. Not everyone will agree with every judgment or interpretation in the book, which is all the more noteworthy because it does not insist on oversimplifications.

BOOKS RECEIVED

From Baker Book House
Grand Rapids, Mich.

A Harmony and Commentary on the Life of St. Paul. By Rev. Frank J. Goodwin, D. D. 5½×7½. 240 pages. $2.50.

From Designed Products, Inc.
Oak Park, Ill.

God and You. By Dr. Arthur I. Brown. M. D. 5½×7¾. 141 pages. $1.25.

Miracles of Science. By Dr. Arthur I. Brown, M. D. 5½×8. 287 pages. $2.00.

From Good News Publishers, Chicago, Ill.

The Secret and Power of Prayer. By N. I. Saloff-Astakhoff. 5¼×7¾. 149 pages. $1.75.

From Zondervan Publishing House
Grand Rapids, Mich.

The Berkeley Version of the New Testament. By Gerrit Verkuyl, Ph. D., D. D.. 4×5½. 672 pages. $2.50.

God's Best Secrets. By Andrew Murray. 5¾×7¾. 375 pages. $2.50.

52 Workable Young People's Programs. By Theodore W. Engstrom. 5½×7¾. 177 pages. $2.00.

From A. E. Fish, Manchester, Conn.

Three Days and Three Nights in the Heart of the Earth. By A. E. Fish. 5×7½. 54 pages. 35 cents.

FINANCIAL REPORT

Receipts, February 1, 1951, to April 30, 1951

Districts	Budget Account
1. Alberta and British Columbia	$ 2,358.31
2. Atlantic	20,017.87
3. California and Nevada	8,995.59
4. Central	78,243.08
5. Central Illinois	25,498.61
6. Colorado	5,155.39
7. Eastern	10,362.35
8. English	51,061.38
9. Florida-Georgia	73.00
10. Iowa East	24,000.00
11. Iowa West	31,512.27
12. Kansas	15,600.00
13. Manitoba and Saskatchewan	
14. Michigan	60,010.64
15. Minnesota	63,747.91
16. Montana	2,635.49
17. North Dakota	9,288.46
18. North Wisconsin	33,135.78
19. Northern Illinois	71,034.05
20. Northern Nebraska	18,000.00
21. Northwest	9,854.47
22. Oklahoma	4,378.36
23. Ontario	6,086.74
24. South Dakota	6,528.77
25. South Wisconsin	52,691.46
26. Southeastern	9,970.06
27. Southern	2,347.86
28. Southern California	11,225.00
29. Southern Illinois	17,588.91
30. Southern Nebraska	22,326.72
31. Texas	5,966.38
32. Western	76,307.22
Total from Districts	$756,002.13
From L. L. L. Endowment Fd.	8,033.99
From Other Sources	10,790.42
GRAND TOTAL	$774,826.54

OPERATING STATEMENT

	1950	1951
Budget Requirements, 2-1 to 4-30	$1,062,500.00	$1,187,500.00
Budget Receipts, 2-1 to 4-30	557,337.80	774,826.54
OPERATING DEFICIT	$ 505,162.20	$ 412,673.46

THEO. W. ECKHART, *Assistant Treasurer*

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Beckmann, Emanuel, ordained Holy Cross, Hohenau 3, Paraguay, by Pres. S. H. Beckmann, Feb. 11; installed in Colonia Jesus, Paraguay, by Pres. S. H. Beckmann, Feb. 11.

Berndt, Juan G., ordained Obera Misiones, Argentina, by Pres. S. H. Beckmann, Feb. 4; installed Campo Ramon, Misiones, Feb. 5; Ameghino, Misiones, Feb. 6; Panambi, Misiones. Feb. 7; Picada Sueca, Misiones, Feb. 8, by Pres. S. H. Beckmann.

Truenow, Carlos E., ordained Colonia Herradura, Formosa, Argentina, by Ed. Heidel, Feb. 18; installed Zapallar, Chaco, Argentina, by Ed. Heidel, Feb. 18; El Colorado, Formosa, Argentina, by Ed. Heidel, Feb. 19.

PASTORS

Installed:

Allmann, A. R., Immanuel, Arapahoe, Nebr., by P. W. Sellman, April 22.

Behrends, B. F., Connaught Hill, Prince George, B. C., Can., by A. Fenske, April 29.

Boerger, Fred, Zion, Upland, Nebr., by Harold Lachmann, May 6.

Brueckmann, Albert, Campinas, Rio Grande do Sul, Brazil, by W. Doege, Feb. 14.

Dey, Arthur, St. John, Cleveland, Ohio, by Walter J. Luecke, April 15.

Dorsch, Victor, Espiga de Oro, Pampa, April 7; Winifreda, Pampa, April 8; Santa Rosa, Pampa, April 8; Legua Doce, Pampa, April 9; Uriburu, Pampa, April 10, Argentina, by Prof. E. Sexauer.

Drews, August, Carasinho, Feb. 12; Rio Bonito, Rio Grande do Sul, Brazil, by W. Doege, Feb. 13.

Engelbrecht, H. H., Sherman Oaks, Sherman Oaks, Calif., by W. H. Tietjen, April 22.

Fenner, A. A., Zion, Friedheim (Decatur), Ind., by O. C. Busse, April 29.

Germann, Gary, Good Shepherd, Glens Falls, N. Y., by A. L. Steinke, May 2.

Graudin, Arthur F., St. James, Marion, Ind., by O. R. Schlegelmilch, April 8.

Koch, Paul G., Christ, near St. Paul, Minn., by W. Stolper, April 29.

Krainovic, Thimoteus, Canela, Rio Grande do Sul, Brazil, by Paul Evers, Nov. 26, 1950.

Krueger, Clarence, assoc. pastor, St. John, Racine, Wis., by A. C. Schaefer, April 29.

Laetsch, Willis E., St. Peter, Humboldt, Kans., by Pres. W. H. Meyer, April 22.

Lehenbauer, Reginald, Colonia Castelli, Chaco, Argentina, Feb. 8; Coronel Du Graty, Chaco, Feb. 6; Las Brenas, Chaco, Argentina, Feb. 7, by Victor Karsst.

Ludwig, Leslie, Zion, Flagler, Colo., by W. J. Wille, May 1.

Meyer, Clifford, St. Paul, E. Northport, L. I., N. Y., by Paul H. Pallmeyer, April 22.

Reimnitz, C. A., Immanuel, Sterling, Nebr., by J. Gerken, April 8.

Reinking, H. J., St. John, Secor, Ill., by Prof. E. F. Tonn, April 29.

Rosenberg, H. T., Immanuel, Palatine, Ill., by W. C. Koester, April 22.

Roth, Herman M., St. John, Pilger, Nebr., by O. E. Schlecht, April 29.

Sabourin, Clemonce, Mount Zion, New York, N. Y., by A. W. Trinklein, April 22.

…s, *Janis*, St. John (Latvian), Philadelphia, …a., by Dr. C. A. Behnke, April 1.
…m, *Eugene H.*, St. Luke, Rensselaer, Ind., …y W. Vandre, April 22.

…ommissioned:

…thal, August, Winter Haven, Fla., by E. J. …ergt, July 23, 1950.
…an, Henry, missionary at large, Southern …alifornia District, Reseda, Calif., by C. T. …oge, April 15.
…p, Milton, missionary in Japan, Markus …hurch, St. Louis, Mo., by Dr. O. H. Schmidt, …pril 29.

Cornerstone Laying

…e, Idaho. St. Paul, church, March 11.
…cago, Ill. New High School in southern Chi…ago, April 29.
…cson, Mo. St. Paul, school, April 22.

Dedications

…ergrove, B. C., Can. Immanuel, church, …pril 1.
…ington, Nebr. St. Paul, school and parish …all, April 22.
…le Creek, Nebr. St. Peter, church, April 22.
…ton, Ohio. Concordia, church, April 15.
…a, Tex. St. Paul, church, April 29.
…milton, Ohio. Immanuel, church, April 1.
…gfisher, Okla. Emmanuel, church, April 15.
…asota, Tex. Trinity, church and parish hall, …pril 29.
…le Novembro I, Rio Grande do Sul, Brazil. …rinity, church, April 8.
…s, Ill. Grace, church, April 29.
…id City, S. Dak. Zion, church, April 29.
…ttle, Wash. Good Shepherd, church, April 22.
…ttle, Wash. Trinity, church, April 15.
…uin, Tex. Grace, church, Nov. 5, 1950.
…yland, Mich. Trinity, chapel, April 15.
…dburn, Ind. Christ, church, April 15.
…ndotte, Mich. Trinity, school, April 1.

Anniversary

…hester, Ind. St. John, 25th, May 6.

District Conventions

…he English District convenes June 19—22, …cordia Teachers College, River Forest, Ill. …ning service with celebration of Holy Com…nion on June 19, 10 A. M. (DST). Essay on …orld Events and Their Effect on the Church …Today," by Pastor A. H. A. Loeber. — …. Dankworth, *Secretary*.

…he California and Nevada District convenes …St. Paulus Church, San Francisco, June 25 …28. Essay: "The Christian Message in an …hristian World." Essayist: Dr. J. T. Mueller. …ning service, Monday, 10 A. M. — R. J. …ELS, *Secretary*.

Ontario District Convention

…orrection of the announcement published in …Lutheran Witness March 6 is as follows: …e 5—8, Ontario District Convention at Pem…ke, Ont., St. John. — Rev. C. J. Killinger, …retary.

Official Notices

…astor Artur Hahn, formerly pastor of the …Grande Synod, has made application for …ance into the ministry of The Lutheran …rch — Missouri Synod. — R. F. Hasse, *Pres…t, Brazil District.*

…rnest F. Hutfilz, formerly pastor at Standish, …n., has resigned from the office of the holy …istry. He is ineligible for a call. — A. Zeile, *…higan District.*

…astor O. H. Markgraf of Grand Rapids, …n., has been appointed Visitor of the 1st …cuit of the North Minnetonka Conference …place of Pastor L. C. Thaemert, who has …epted a call into another circuit. — H. A. …BER, *President, Minnesota District.*

Wanted

…ltar ware, cross, and candleholders for mis… in Crosby, N. Dak. Write to Rev. A. W. …MNITZ, Crosby, N. Dak.

…ight-colored used church pews. Desired …th, ten feet. Please write to Rev. Harry …Droutz, 1323 12th St., Onawa, Iowa.

…ommunion set needed by Negro mission …gregation. Will pay postage and fair price …set in good condition. Write the Rev. H. E. …NSCHKE, 1634 Superior, Toledo, Ohio.

…econd-hand church pews, preferably 8 feet …g. Will, however, be satisfied with other …gths. For two congregations, Immanuel, …shall, and Redeemer, Keene, N. Dak. Please …te Rev. Eduard M. Vajda, Box 156, Parshall, …Dak.

Election Result

On May 2 the Board of Electors of Concordia Teachers College, Seward, Nebr., called the Rev. R. W. Griesse as associate professor for the Chair of Religion and Guidance. Mr. Walter A. Juergensen was called to fill the High School Associate Professorship.

The election for the Chair in Languages was deferred. — W. A. Leppin, *Secretary*, Board of Electors, Concordia Teachers College, Seward, Nebr.

Notice

Anyone knowing of Lutherans who have moved to Seguin, Tex., or Guadalupe County, or who intend to move there, kindly send information to the Rev. W. F. Rolf, 704 E. Krezdorn St., Seguin, Tex.

The Lutheran Education Association

convenes July 1—3 at Concordia College, Fort Wayne, Ind. Reservations for lodging and meals are to be made by June 22 to Mr. G. A. Kortheuer, Concordia Lutheran High School, Fort Wayne 4, Ind. — Arnold C. Erxleben, *President*.

Seward Historical Data Wanted

The History of Concordia Teachers College, Seward, Nebr., is being written. Anyone having material not found in synodical reports please notify Martin P. Simon, Highland, Ill.

Lutheran Visitors to the 1951 Festival of Britain

are invited by the London Lutheran Mission Society to attend Sunday services at the two Missouri Synod churches: Holy Trinity, Antill Road, Tottenham, N. 15, at 11:00 A. M., and Luther-Tyndale Memorial Church, Leighton Crescent, Kentish Town N. W. 5 at 6:00 P. M. For information phone TUDor 6915 upon arrival in London. — Rev. E. George Pearce.

An Explanation

In response to a request from Pastor Paul T. Melcher and his congregation at Owensville, Mo., to make it clear what was meant when it was reported in the *Proceedings*, page 812, that the report of the Committee on Appeals was "received," the undersigned hold that this could only mean what is stated in the official daily minutes, page 911, that Synod "sustained" the decision of the Board of Appeals in this case. — J. W. Behnken, *President;* M. F. Kretzmann, *Secretary*.

Kendallville, Ind., April 30, 1951.

Valparaiso University Institutes

June 1	Law Institute
June 5—7	Liturgical Institute
June 11—12	Labor-Management Institute, Walter Reuther, UAW-CIO president, speaker
June 14—16	Deaconess Conference
June 19—21	Institute of Christian Thought
June 25—29	Lutheran Service Volunteers
July 2—6	Church Music Workshop, Prof. Theo. Hoelty-Nickel, Valparaiso Univ., moderator
July 15—21	Church and Modern Culture
July 23	Valparaiso Circuit Representatives
July 24—25	Institute of Public Relations; theme, "God and My Job"
July 26—27	Rural Life Institute, Dr. Calvin Schnucher, Dubuque Univ., Iowa, speaker
July 30—31	Institute on Race Relations, Dr. Alvin Walcott Rose, North Carolina College, speaker
August 27—30	Social Work Institute
August 27—30	Church Music Seminar

Fees: Two days, $15.00; three days, $17.50; four days, $20.00; five—six days, $22.50.

Fees include housing and printed proceedings, but not food, other than the respective banquets. All institutes free to anyone enrolled in the full summer session. Write Director of Institutes, Valparaiso University, Valparaiso, Ind.

Nominations

For the English Professorship at Austin, Tex.

Rev. Albert H. Besalski, Orlando, Fla.: Nominated by Christ Church, Austin, Tex.
Rev. Carl Biar, Spring, Tex.: Zion, Hufsmith, Tex.
Rev. Theo. De Laney, Austin, Tex.: Cross, New Braunfels, Tex.
Rev. Walter W. Grumm, Oak Ridge, Tenn.: Grace, Menard, Tex.
Mr. T. J. Heinemeier, Katy, Tex.: Memorial, Katy, Tex.
Rev. Karl Keller, Portland, Oreg.: Trinity, Eden, Tex.
Rev. Theodore Kleinhans, South Bend, Ind.: St. John's, Seward, Nebr.
Rev. D. A. Kraft, Flushing, N. Y.: Trinity, Taylor, Tex.
Rev. Edmund F. Loessel, Longmont, Colo.: Trinity, Pueblo, Colo.
Prof. Walter E. Mueller, Seward, Nebr.: Immanuel, Kansas City, Mo.
Prof. Allen Nauss, Concordia, Mo.: St. Peter's, Bowie, Tex.
Rev. G. W. Obenhaus, Houston, Tex.: St. John's, Hamilton, Tex.
Rev. Gilbert Otte, Detroit, Mich.: Zion, Bay City, Mich.; First, Windsor, Ont.; Peace, Windsor, Ont.
Prof. Edgar Otto, St. Paul, Minn.: Zion, Walburg, Tex.
Prof. Oliver C. Rupprecht, Milwaukee, Wis.: Zion, Vernon, Tex.
Rev. Hartwig M. Schwehn, Hannibal, Mo.: Grace, St. Louis, Mo.
Rev. Martin P. Simon, Highland, Ill.: Faith, Grand Prairie, Tex.
Rev. Martin P. Studtmann, Kingsville, Tex.: Trinity, Alice, Tex.
Rev. Frederick R. Zucker, Schulenburg, Tex.: Zion, Schulenburg, Tex.

All communications regarding this election or any of the candidates should be sent to the President's Office, Concordia College, Austin, Tex., before June 1.

The election is to be held at Austin in the early part of June. — Concordia College, Austin, Tex., F. Leschber.

Additional for "Lutheran Witness" Editorship

Dr. Thomas Coates: Zion Lutheran Church, Wausau, Wis.
Dr. R. R. Caemmerer: Immanuel Lutheran Church, Valparaiso, Ind.
Rev. A. R. Kretzmann, Chicago, Ill.: English Lutheran Church of the Redeemer, Fort Wayne, Ind.

Changes of Address

Pastors:

Allmann, A. R., R. 1, Arapahoe, Nebr.
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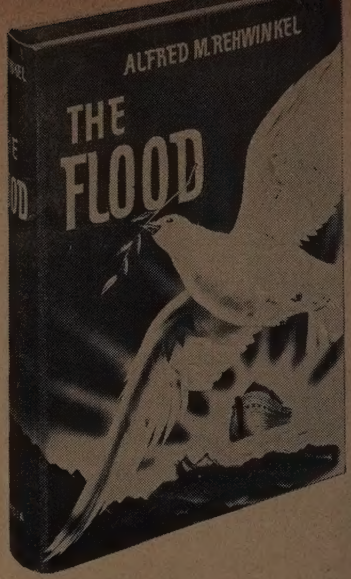

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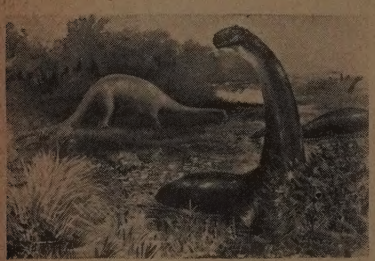

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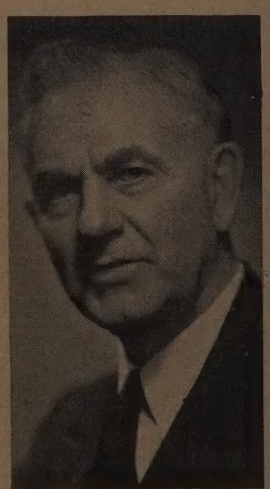

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